loping his ideas in the world-famous *Vi^varupa dwsamm* in chapter XI of the *Gita.*

In passing, it may also be noted from what has been recorded in this chapter that some of the profoundest teachings of the Upanishads originated with the Kshatriyas, and Brahmin teachers like Swetaketu and Uddalaka Arum had to go to them for instruction. /

Sixth Chapter. The whole chapter with its sixteen sections gives the teaching of Uddalaka Arum to his son Swetaketu on what is called Monistic Absolutism or *Admiia Vada,* the unity of all existence.

First **Section.**

" (1) Harih, Om. There lived once Swetaketu Arunya (the grandson of Aruna). To him his father (Uddalaka, son of Aruna), said: " Swetaketu, go to school; for there is none belonging to our race, darling, who not having studied (the Vedas) is, as it were, a Brahmana by birth only".

" (2) Having begun his apprenticeship (with a teacher) when he was twelve years of age, Swetaketu returned to his father when he was twenty-four, having then studied ail the Vedas,—conceited, considering himself well-read and stem.

" (3) His father said to him : " Swetaketu, as you are so conceited, considering yourself so well-read and so stem, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be

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{t *(4)* What is that instruction. Sir?" he asked. The
father replied : <t My dear, as by one clod of clay, all that is
made of clay is known, the difference being only a name,
arising from speech, but the truth being that all is clay;

" (5) And as, my dear, by one nugget of gold, all
that is made of gold is known, the difference being only a
name arising from speech, but the truth being that all is gold;

" (6) And as, *my* dear, by one pair of nail scissors.